M-391
Tuesday December 18, 1962
Played on January 31, 1963

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Work. Who has question?

Mary Wittenburg: I seem to be confused about something Mr. Nyland. I have been trying to work all week, in studying my body, tensions, and studying my face, different things each day. But I have not... it is all constantly subjective. And I do this during the day: I dicover that I am clenching my teeth likt this or something. What I am confused about is you say we should try to wake up, that we become aware of something and wake up to it. I do not know exactly how to do this if I am trying to be aware of things all during the dey. Now, I must have things confused here because I have a feeling that even tho I am doing these thi gs during the week and during the day, that I am jsut wasting time.

Mr. Nyland: Have you ever had an experience during the day that you were awake, that you know, for yourself, that you were awake?

Mary: not recently, no.

Mr. Nyland: Well then of course it is a waste of time because then one only thinks about it. And the solution is that at such a time, when you have a feeling that you are trying to work, that you really work. That is, you must make an effort. And the effort consists, as I explained tonight, the effort consist in trying to become for myself as complete as I can. And then, at that moment, as if something becomes aware of myself. It is as if I then, at that moment, wake up to myself. Very much as if I, in the morning, wake up. I open my eyes and I am in bed.

Mary: For instance, when I am typing or dojng something during the day, I become aware that my shoulders are hunched up or that I am tense.

Mr. Nyland: You become aware and then you see that they are tense or that they are hunched up and you feel that they shouldn't be?

Mary: Yes.

Mr. Nyland: Then you are partial.

Mary: Yes, because I change it immediately.

Mr. Nyland: Exactly. The requirement of work is: I see myself. I do not care what I see but I see it. I am aware of whatever it is. I said it also tonight; without wishing to change. I become as if I am opening my eyes to myself. As if, at that time, I am present to

myself, seeing myself, and I speak as if someone else is hearing my voice. I become aware of my posture. It is as if I am up on the cieling amd I have a picture of myself sitting there, holding forth, talking, having a posture of one kind, chnaging int, putting my one leg on top of the pther and I remain aware of this creature functioning. So, unless my desire to, let's say, to wake up is actually followed bya state of awareness, it is not good. Sometime ago I said, "It is cheap to talk about to want to be conscious if I do not wwant to transfer at that moment, to convert that kind of a thought into the actuality of Being" And the whole point of being aware is I Am awake. That is, it is a function of my being, experiencing an awareness.

Someitmes I have said it is as if I becomes aware of it. It now, being in such a position that it is willing to serve I. For that reason, I make everything yhat I have now, as much as I have, in as much as I can, a oneness. When I say, "I am", this is what I am. At the same time, the accpetance of the what I am is as if I say, "You servant". I do not say, "You beautiful servant or you wonderful man or you stinker." I simply say, "You servant. You are here to serve me; I am master". I am interested in this creaturr. This creature, now under the influence of something in me which is connected with I, is interested in having this as a servant performing. And, as it now performs, I will extend my trying to be awake into an awareness of that, constantly recording that what it does. This is the effort. because if I do not make that effort I fall back again in a thought, in whatever feeling I have, in ordinary life, in identification with myself. And it is exactly that what I want to cut: This identification, this partiality in recording and keeping on recording, in some part of my brain, that what I am. And the interest is only in thsi what exists. Then, in this process of trying to remain awake, I lose, I know, as soon as I talk, I become interested in it. And it is not only that I hear it, but some

of the energy is taken up. I become interested even in my own ideas. I become interested in how I say it, that I hear it and I like it or I do not like it or I say it is appropriate.

So, I type, I become interested in typing. I am interested maybe in the letter and, in such moments, I have lost this attitude of free observing myself. But after a little while, I do know; I know I have lost it. At that moment I say, "Wake up again." And I again try to wake up. And I talk about such moments, extensions of little moments, deep moments, but nevertheless moments which are separted by big hiatuses of darkness. And the experience that I have: I am awake - now I have lost it - now I have it - now I have lost it. And I say I am awake. I wake up. Sometimes I have said, "I stir in my sleep." Maybe that is all I can do. Maybe I dream. But I know that that dream is not actuality as compared to when I actually am awake, I know I am not dreaming. That is why I ask: have you the experience of me being awake even if for two or three times during the day?

Mary: No.

Mr. Nyland: Then you have to concentrate until you have that. Actually see: How can I do it? How can I, when I sit at the typewriter and it does not work. Alright, I get up. Can I now be aware that I get up? Can I be impartial to myself when I walk around the typewriter, around the desk, go over and answer the phone. All these things I am sure you had before.

Mary: Yes, it just seems that it will not come back to me.

Mr. Nyland: It will come back Mary. It seems as if it does not, sometimes because you are o n the wrong road, you expect too much, you want to have certain things. You see yourself and you dislike it and you are using up the energy in ordinary life for ordinary things. The energy is there to wake up for one moment. Maybe then the quantity of energy is gone. But that is there. You have a task now, during this evening, to wake up at times, really, and to be, as it were, very quiet within

yourself and to try to see as if you are there and here is Mary. You try it.

Robert Viespi: My question, which I have thought about this past week, is related to what you just spoke about. because I have been thinking about and trying to look at my attempts and efforts to wake up. Many times during the day I see myself and I know this is not being awake, just seeing myself. But, it presents the possibility of waking up if I make the effort. And I looked at it very carefully, what I have to do from that point of seeing myself to becomeing aware, conscious. And it is that it requires a great deal of effort for me. I have to relax. I have to think, no, not think; I go thru my body from my head to my toes to see ig I can put it all together and be conscious of it. And then what happens is that I can become awake. I am awake. It seems to have taken a long time and a lot of energy and effort to produce it and it usually last very short because some thought enters my head. Some thought distracts me and then I realize I have lost it. Once I think this week, no, perhaps some time in the past, I realized I had the possibility of being awake. That all it took was some effort and energy and I could be there. And I did not do it. And I asked myself why I did not do it and I do not know in honesty. I guess the only answer I have is that I do not wnat to make the effort because it is going to take too much. There was one incident while I was driving. And that brings up another point. Usually it is much easier for me....

Mr. Nyland: Mary how is it?

Robert: Usually it seems to take or to come to me in an easier way when I am alone and can be quiet.

Mr. Nyland: Why would it have to take so long Robert?

Robert: I do not know if it does. It seems to take me long and then it goes because of a thought. It seems to me that I cannot free my mind of not thinking about everyday life for a long enough period of time to maintain my awareness.

Mr. Nyland: Yes. One has an idea that I want to wake up. It is first a thought. The thought is based on experiences of either previously being awake of the necessity that something like that ought to be done. I seem to have energy for it when I have the thought. In any event, even if I do not have the energy, I do not know that I do not have it. I have enough adventure to try to find out if I have it. So, I am here. I have a thought: Wake up. Now what can I do with the energy that is available for it? I know theoretically that if it goes in the direction of a thought or a feeling or anythung that belongs to my ordinary functioning, I am already lost, I also know that if I try to continue that way and, as it were, wait a little bit or force myself or hope for the best, it will not work.

I know this: that if I try to wake up, something is required of me at the moment when the thought strikes me. Very much the same as if I have to open my eyelids. Or, as I said some time ago, I have to take the cover and take it away from me. So, at that moment when I have the thought, I wish to wake up, I now collect myself. I try to concentrate on this one experience which I wish. And I cannot allow it to go in a thought process. And when I now say, "I am", can I hear my voice?

Robert: I would say that I think that the collecting is the part I forget, I do not forget it but I do not do it with directness. It seems to ramble.

Mr. Nyland: You have to know that if you do not take it at that moment, it is gone. You see, if the momant is not realized, it goes off. It is past. Other moments are substituted but you do not have the same attitude towards it. It is very difficult to take a moment. We are not used to it. That is why it is so difficult. We are not used to live in any one moment. We are used to live in moments that have gone, in moment that might come, but we do not live now. But when I say, "Here I am, I wish to wake up", and then immediately I connect a movement ir a voice or a posture with it. I have a thought I wish to wake up. Can I see that? I stretch my arm out. I am aware of the momement. I wish to wake up. Can I retain it? You see what I mean? I wish to wake up. Alright? You understand? This is the practise: not allowing it to take its own good time. Something in me is going to tell: Wake up ; make an effort. See yourself. It is the strength of this which I call the beginning of I because it is not full grown. At the same time, it is interested, that part of me is interested in becoming something else or almost, I would say, a freeing itself from the bondage inwhich it is.

I have said it is like Magnetic Center. It is a remnant of life in one. It is something that really belongs to man as a possibility for his own growth, evolving. So, it is of a different kind of character.

And that has to be called on; that is, I wish to wake up. I have to have it speak to me. I have to allow it to take hold of the situation at the moment of this body existng and say,"I see it". Alright? If I wait, it is gone. Magnetic Center disappears. I am back in my mind, my feelings, my body everythigg. Ordinary life continues until the thought strikes me again: I wish to wake up. At exactly that moment, before I even finish the sentance, "I wish to wake up", Magnetic Center is there and I say, "Go to it." But I cannot wait. I cannot afford to wait. It is not that. It is this. The cover is off. You see? Alright? Much more strength at the moment when I have it, the strength must be there. And that strength, it takes up all the energy but nevertheless, energy of a different kind.

It is an experience of a different kind. And then I know what the effort means because it has given me a state of recognition of Being which I did not have before. It is diluted, it goes iff, surely, it runs out. Naturally it will. I cannot maintain it. It is extremely difficult to maintain it. It goes like this probabaly. Nevertheless, it hits at a certain time like a hammer. When I want to make a blow, when I want to drive down a nail: There is the nail - there is the hammer - Boom! That is the moment inwhich I wake up. Alright?
Mary, how is it?
Also this helps you. The determination: I do not want to be a slave. Something in me is man. This is what has become important. All the rest, my ordinary life and so forth who thinks and pretends it is man; my thoughts, my feelings and all that who constantly come into, as it were. the breach because they do not want this split. So they try to fill it up with all kind of thoughts about myself and then hoping for the best and then living in the past and living in the future and then hoping it will be brought together at that moment. It never will. Nothing is there that is outside. I am what I am; you are ordinary life. I am of a different kind. It is only the confrontation of that what

is the beginning of I that will actually make a perosn be awake. I cannot leave it to them ^t has been left to them thru the years. The intelle ctual center, emotional center, my phsyical centers they have been kings wherever they wished in their own little kingdoms. And they have among themselves, let's say, arranged things in such a way that it is like the Chinese word (kongsee?); it means a little clique. They also have existed together. No one was ever there to criticize them. There was absolutely no I. There was certainly no Magnetic Center., ~~it~~ it was pushed to the background. There was not even essence of essence. There was not even any kind of reality. And so they have had it all to themselves. Not, all of a sudden, I bring in something that is different and of course they rush down and say, "Oh, Oh, no. Let's smooth it over." This is really what takes place. And therefore, the more I continue in this kind of a little thought process, in this kind of liking or wishing or hoping and all the rest, I will not reach a state of awarness. I will reach a very nice kind of a little bit of a comfortable state as if I am really engaged in serving the Lord. I am serving myself; this is the trouble, If I only could see it, if I could only see that at that moment I need a spank.

That what I need is someone saying "Get out". That is what this body needs at that time. it, once and for all, it has to be stopped in itws own desires or whatever it thinks is good for it. No, someone else is there who knows. it may not be very much but at least something in me has given that particular part the possibility of becoming God. And now, with that, I will bow down to it because in that way, I could, as body, become one so that I can truly say, "Yes, You are - I Am." You understand? This is necessary.

Gail Morris: I want to ask a question about, for myself, as woman, and I would ask it by saying: If I were a balanced woman in a man-woman relationship, how does a balanced person manifest? Say, if I were balanced, then, as a whole, I would some how be passive or negative?

Mr. Nyland:You are in balance and in relation to a man you are also balanced.

Gail:But what does Gurdjieff mean when he says that a wiman is the denying force abd the man is the affirming?

Mr. Nyland: Are you now talking about what a man-woman relationship is or are you talking about yourself?

Gail:I want to know for myself.

Mr. Nyland:No, they are two different things. I am in balance with myself when there is a relationship for myself between certain affirming and certain denying forces within myself. It has nothing to do with man. That has nothing to do with man.

Gail:Yes, I realize that and that is why I say, as a perosn who was ideally in balance, how would a female relate to a man?

Mr. Nyland: Now, a balanced wiman has a certain place on the line man-woman. Here is woman, here is man. She, as woman, has a place in between. It may be very close to the woman side if she is very much woman. If she is a little bit more manly - there are all kind of possible combinations - she goes a little bit along this line. She is not a man, you know; she is not Aphrodite, she is not fifty fifty and she has not the pants on as yet. So, she is still in the woman section, fifty on this side. Man is on that side. Man also a little bit maybe, you know, all kind of possibilities exist.

Now, how does one have a proper relationship with a man along this line? In the first place, when the woman herself is balanced. When she is balanced herself, she is dependable. You see? She has something that is always the same. She is not off balance. When she is off balance, she is a different woman. It is much more difficult to work with a difficult woman in a man-woman relationshop because hysterical woman and patient man - maybe it lasts for a little while. After a while, it blows up, whatever it may be. But, you talked about a balanced woman. It is a good state to be in. Not that you will stay that way and not that it is going to be easy in the presence of an unbalanced man. You know, one has to keep whatever one has, regardless of circumstances. But sometimes the circumstances are so bad that you become unblanaced and maybe that is due to the presence of a man.

So, will we go in theory a little further? A balanced man and a blanced woman? It does not happen but we can talk about it and now we can say we hope for the best. Alright? Here is woman - here is man. She is here - he is there. between the two, there is a certain attraction, male-female, physical. There is an attraction which sometimes exists and, let's hope in a balanced woman exists, emotionally. There is sometimes an attraction intellectually. It does not mean that the three are dependant on each other. For instance, a woman can feel sexually towards a man and a man need not feel sexually towards a woman. Still, male-female. It does not happen to be the type maybe. Maybe the man is preoccupied. Maybe the woman is over-sexed. I do not know. Such situations of course occur. Intellectually it is exactly the same way. I can be interested in certain questions at a time when my husband isn't interested in them. Sometimes what I am interested in, my husband cannot be interested in because he says, "It is only womans talk; not thought, no foundation. You do not know what you are talking about" Things like that. Alright? At times you do not feel intellectual at all. You are a woman, mostly emotional. You then wish to be understood emtoionally. The husband happens to be intellectual at the time or he happens to be tired and he wants his slippers. He has no idea about an emotional existence because he is too tired. Poor woman; she is looking for a certain satisfaction emotionally. So, what happens? In those cases, even if it is good woman, balanced woman, balanced man, a good marriage, a good distance between the two, at the same time attraction, pure woman as woman, pure man as man, no mixture, no lesbianism, no fairies; even then the difficulties of an excahnge between the two is already extremely difficult since no one, at the same time, exposes the possibility of being fulfilled by the other. It is much more complicated than this because sometimes intellectually a woman is not a woman at all. Maybe she is a man. So, instead of having this relationship on an [illegible] plane,

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physical plane, it is this relationship on an intellectual plane. At the same time, there is a possibility of an exchange because, you see, what can take place- take it first now physically only.

Here is man - here is woman. They are attracted. They could become one and have, at a certain time, satisfaction of unity. At times they will be more, let's say, on the female side, sometimes on the male side. But there is already in this, sexually, certain things that she either likes or dislikes and sometimes, at certain times, one hundred percent. It does not mean it will always be like that. But we will assume that it is like that every once in a while and that the power of sex is so strong that it can produce such a condition in which one, at that moment, exists physically and not at all intellectually, not at all emotionally. One has no criticism, one has no other thoughts, one has no other feelings, just being one. It is a very good state and a very enjoyable one. Afterwards one may be a little sorry or you look at it a little differently but you are in such a possibility that one is, really, one finds ones place. Now, after some time, the kind of satisfaction that even at first was very wonderful starts to wear off like all things in life will always wear off. It is a law. It cannot be helped. And in order to introduce something that brings it back to the same level as before, something new, some new idea, some kind of a new wish, some kind of a new approach always has to be introduced; as if all the time certain things were being kept secret and are now again introduced in order to bring it up and bring it back again to the level where it was. With that, of course, ones mind starts to work, ones feelings start to work. You wish for it. It does not happen. You are disappointed. You do not know what is the trouble. You blame the other. You blame yourself, what ever it may be. All kind of things happen naturally if it is only a physical-sexual relationship.

The necessity of why there should be a relationship on an emotional

plane and also on an intellectual plane, even if it is difficult, even if it is like this, it means that, at times, those planes in their unity and unification can supply the support for the sexual one. So that the ideal case is when three different planes can be reahced at the moment when there is uhity between husband and wife, lover and whatever it is, man and woman. If there is a possibility of striving for that, if one can actually see in that way that the more balanced a woman is and the more balanced a man, the more possibility there is for that.

But then, if it comes back to the question of balance, what is it in a woman that makes her balanced when she is in the presence of a husband when she wants to criticize him? And we are constantly subject, not only woman, man just as well and just as much, constantly under the influence of ordinary life, jealosies, criticism, determinations before hand, wishihg for such and such unexpectedly without any rhyme or reason, unreasonableness, considerations, a little too much over sentimentality; all the things that enoter in ordinary life, natuarlly will enetr in any kind of am intimate relationship between two people and not even the maleness or the femaleness can undo it.

It belongs to human nature. The more balanced I am, the more I am able to keep in balance. That is, not to let it go to excesses or even to express it or even to tell it.

So now, that probabaly answers your question. The more balanced - the better chance. The more you will allow yourself yo assume that someone else pught to understand because you are you or to have a crazy notion that female is female in all things and therefore passive in all things and need not be anything at all, so that one has an oak tree and, what was it, a little ivy that climbs up on it. You know, such idiocy, such nonsense; as if teo forces shouldn't be two forces even if one us a little bit more than the other and could be called

positive and the other negative. It is, nevertheless, a force.

What is it that makes man and woman real is the balance between them. That the woman as a balanced woman is a force, negative if you wish. I call it passive. It is a little less. It is still active. ~~xxxxxx~~ Nevertheless active regarding the man who has to be more active. And if a many unfortunatly, is not more active, again in the relationship it is like this sexually, emotionally or intellectually. And sometimes it happens all three. And then we have altogether a configuration that no one can unravel; they, neither God.

So, what is the problem? I am what I am at a certain time. I try to wake up to myself. In that way, I would become more balanced. I would have a chance, at least at that time, if I could be more and more conscious, that I will not say certain things which I do not want to say. That I have the proper feelings, that I am not effected by extraneous thoughts or movements or whatever; that I am, with other words, in that kind of a balance that I can say I am more or less awake, or, at least, I make attempts at being awake.

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For a marriage, it is exactly the same. And if he then approaches me and I can be ~~satisfied~~ free from the fact that I am woman, but that naturally I will be satisfied by a man, I tehn will have towards a man only one wish: That is, I am passive regarding him. For you, you have a responsibility to make me what I ought to be. Here is the difference between man and woman. It is the difference between positivity and negativity or between that what is active and that what is passive. That is, the responsibility of that kind of a union depends on the man, not on the woman. It is as if you are skating or dancing together. Someone has to take the lead. And, if the woman has the pants on, she will never allow the husband to take the lead. Shehas to be woman.

Now, woman,-~~mother~~ female: one thing. Woman-mother: another. Then the accent is not on the relationship. The accent is then on the possible neutralizer between the two: children, procreation in the ordinary sense. On an emotional plane and intellectually (it is) creation because the aim is there not on an etherial body uniting with an etherial body; but an etherial bdy and another one uniting for a purpose which is put in front of them towards which they strive; Simply because etherial body is not complete. Etherial body, emotionally speaking, cannot as yet have any sex becayse they are not at Si Do. The untion of an emtoinal body with another emotional body can only take place after the emotional body has been fulfilled. If it is at its own Si Do, that is, if Sol La Si has been formed, that is, if Kesdjan exists, not before. So, for the time being, I am in Do Re Mi ~~mf~~/emotional body is concerned. as far as All I can do is I have an aim ~~xxxx~~ together towards which one strives, which is the accomplishment on the future of that what is now half Kesdjan and not full body. Then, my wish for that kind of unity which I put

at the place of Si Do, that is, the sex condition of Mesdjan then becomes for me the desire to unite with a man in order to reach towards something that is outside both of us.

Intellectually, it is even further. And that is why it is much more difficult because intellectually I have not as yet enough idea about what an intellectual body is and surely not what the function of sex would be in the Soul Body. But, I am not really talking about that because I know already on Earth that if there is a certain understanding of minds, that the mind in associative forms can very well be satisfied by having a feeling,and it is not an intellectual realization, by having a feeling that one is of the same type. So that if I am interested in some kind of Zen and my husband is interested, there is a certain joy because I say, "He is spending his time very much worthwhile on things that I am also interested in." Then, at such a time, I say, "Listen to this. Have you read that? No? Ah, it is worthwhile". The danger of this is I become intellectually a little bit shobbish and then I say, "Have you read this? No????"

You understahd? Thisis now life. One works it out for oneself. One tries to see where on is; what one is at a certain time; where one can also be a t other times; what at other time is pushed to the foreground; what becomes important at certain times; and to be senstive about the other person. Also, what is there now? What could be there? What could I do to make it? And then we come back to the possibility of love. How can I create for the other person that what is right for that person for his or her growth so that I can help prepare such conditions into which they grow; not that they are pushed up; into which they grow. I have compared it to a vacuum. I create for them a desire, without their knowing where that desire comes from. This is a task in itself. It is an task that only can be done by a balanced

woman or a balanced man. And it is a task that has to do with an intellectual possibility of unity because in that, in that understanding of the other, I have to use my own understanding, that what I know is right for me; and that I know, with impartiality, what may be right for me may not be right for someone else. It requires on my part not only love but an understanding and the willingness to try to find out what is it in someone else, and in what respect can I even, creating certain things, give in to what I believe is wrong or right or as yet not full grown or maybe infantile or maybe already senile. All these consdierations have to come before even I would dare to start to create an atmosphere for someone else. But, when I am in the process of creation, I am in a process that has to do with involution. It is a big thing. It is then as if I am, in that sense, God, creating for someone else conditions for further growth.

You see, involution means I put something outside of me. I create an atmosphere so that in that atmosphere that what then lives will grow up towrads me. I do not know if you understand involution and evolution. Evolution means to go in the direction of God. Involution means I create from God. Between the two there is a balance. With the creation of involution, I create the possibilities of evolution. Therefore, if I create for the person I love the condition inwhich they grew. I grew. Alright?

Charles Whittenburg: Mr. Nyland, I would like to ask you for a task for next week.

Mr. Nyland: Next week will be Christmas. How do you look at Christmas?

Charles: Beofre I asked this question, I was trying to think about that. And I think the way that I usually think about it and that

more sense than anything I ever heard about it is that Chrsitmas is the time to celebrate the presence of new life in one or ones Magnetic Canter or the possibility of a new growth for one. I do not have many association that I can call up with Bethlehem or religion.

Mr. Nyland: No, it is not necessary and only that is like a symbol. And at the time, you know, the reason why December 25th and 26th was chosen was because of the old Roman xmx time. The Christians had to select a day that coincided more or less with the Roman holiday.

So, to some extent, it is quite fortunate because I think Christmas and New Year being close together it gives a little different kind of an accent and that therefore Christmas has a special kind of meaning which New Year's has not got. New Years has a meaning which Christmas has not got. At the same time, they are combined at a certain time, the first of January, the same wxy that I and Am x is combined; the same was as inhalation is combined with exhalation - still, tow different ~~thingx~~ functions.

Christmas represents the Am-ness of a person. That is the possibility of growth; something that can take placd. Nevertheless, it is growing out of something that is the past year. So now, regarding the past year, when I understand Christmas, I look at myself as I was. I look at the whole year as if it is a film that I unroll. I try to start in January. I try to see my life as it unrolls with different events, different people, different positions, different thoughts maybe, different productions, maybe certain things that I actually did during that time. But again, I look at it impartially as something that developed. And here I am at Christmas, I reveiw one year. This is the task. Impartially; imterestedly, naturally- it is you. No particular dwelling on anything and saying "Boy, that was so and so." No, you see, very simply. You know what

I mean? This is good for Christmas, it is good for one week. It is as if you can take certain sections, one month. Maybe you have to recollect a little bit; maybe you have to look it up; maybe you can find some letters that someone write to you or copies of letters you wrote; maybe compositions you made, or whatever. Alright? There as Bennington (?); There I am shaking hands with so and so. Alright? Mary can help you with that.

Charles: Should I do this as a process of visualization?

Mr. Nyland: Yes.

Charles: As a cinematic film rather than a thought process?

Mr. Nyland: No, No, film really. Really film, as if you see it. And for that reason, since I say a film ought not to stop, you must not stop it anywhere and enjoy it.

Charles: But should I do this or try to do this?

Mr. Nyland: You try to do it. There are may black spots.

Charles: Day by day?

Mr. Nyland: No, special events. Certain things that stand out. You will have to think about it first before you start unrolling it. I think you might as well call it 'editing the film' you know. But, then at the same time, that what the attitude is towrads such a thing, even if you take it out as, let's say, as a stull and you consider it, also towrads that you can place it afterwards, that, that, that, how come? For instance, it is very important if one can see how one's emotional development is during a year. Not only the events physically, but the emotional development. If one can really trace intellectual development, it would be marvelous. I doubt it very much. Emotionally I think I can. Emtoionally, because I have lived, I have experienced, and certain things stand out because of that kind of experience. Intellectually it is extremely difficult to know where the thoughts come from or how, all of a sudden Such

a thing appeared in ones mmk mind- unless it happened to be an invention and such things do not happen so often. They can happen if it is a year of invention; very good intellectually. But, in general, I am sure it does not exist. Try it, as an experience for yourself, really to come a little bit closer to knowing yourself. It is very valuable.

Charles:Should I do this every day?

Mr. Nyland:Every day a little.

Charles: Alone?

Mr. Nyland:Yes, alone. Whenever you can; whenever you can be quiet. Whenever you are not disturbed. You can do it any time during the day; it does not matter. But spend as much time as you can, valuable time, not, as I say, not sentimental time. Just an occurence; interesting fellow that Charles. Alright?

Charles:Alright.

Mr. Nyland: Good.

Andrew DaSilva: May I have a task against my X chief weakness?

Mr. Nyland:Oh boy, then I will say what your chief weakness is, huh? and then you will not do the task?

Andrew:I want to do something. I want to do a task. I would really like to have one.

Mr. Nyland:Good. Without your chiefe weakness?

Ahdrew: I will leave that to you.

Mr. Nyland: Even if I do, let's say, if I do touch on it, I will not mention it. Will you work this week at the post office.

Andrew:For a couple of hours a day.

Mr. Nyland:Can you sit for one hour quiet?

Andrew: And do nothing?

Mr. Nyland:And not think of yourself?

Andrew:I think I can, I will try.

Mr. Nyland:As soon as you catch yourself thinking of yourself, stop it.

Andrew: Can I think of others?

Mr. Nyland:Yes, think of others, kkx think of Kennedy if you like. Alright? For one hour. It is a long time,

Andrew:Each day?

Mr. Nyland:Each day. You can divide it in two half hours if you like. Alright?

Andrew:Yes.

Mr. Nyland:Good.

Elliot Nelson: Mr. Nyland, I have observed, in the past, four different states of being awake to myself. Now I would like to explain these and ask you when they should be applied, essentially. Actually, the way I experienced it originally was in observing the body and let's say, towrads a feeling, on other words, observation of I and It. Not, a little while, I realised that I could also look upwards instead if down to the body, you might say. That also gave me the possibility of looking both upwards from I and also downwards at the same time. The second possibility was///.

Mr. Nyland:Wait a minute. Was this now the second or the third?

Elliot:No, this is the second. The first is looking into the body. The second is splitting up and down equally. The third is looking up to excess and almost cutting off the attention to the body from I. the fourth is taking, let's say, the highest state and having that look at I and the at the body. I would like to know when to apply it.

Mr. Nyland:Where are you?

Elliot:Well, the emphasis changes.

Mr. Nyland: No, wait a minute. Are you already up there in cosmic consciousness?

Elliot:I do not know what that .... actually, all I (-?-) is, let's say, a blank or a sky.

Mr. Nyland: No, wait a minute. If you are there, you are there. Are your feet on the ground?

Elliot:It all depends where the emphasis is. If I try and split the two ....

Mr. Nyland: The first two are permissible.

Elliot:The first two are permissible.

Mr. Nyland:the other two, leave them alone. If you think you are there, I am afraid it is hallucinistion. It is a good thing to know they are there.

Elliot: Well, it is almost like a feeling as if my I (??) ...

Mr. Nyland:That is right. That is the knowledge of constellations outside the solaf system.

Elliot:This possibility is valid?

Mr. Nyland: Oh yes, quite. Cosmic consciousness, yes; stepping stones, planets, sun, all suns, milky way, all milky ways, absolute, certainly. Quite definitely a possibility even if, you might say, man number one two three four five up to seven is the possibility and much of the six and seven belongs to cosmic consciousness. As a matter of fact, the one above Fa in the development of the Soul is already outside the solar system. So, the possibility exists. But I say, "Do not spend too much time on it." The first two, definitely permissible and very necessary.

Elliot:But not the emphasis towrads the upper from I and no emphasus from the upper looking down?

Mr. Nyland:Better not.

Elliot:But I mean, these are valid states?

Mr. Nyland: Yes, yes and it is a good enought thing to know they exist. You see, I am not denying them; neither do I say that they are deleterious even if you think about them once in a while. But not too much of it because the tasl is first self-consciousness and a little bit of ones place regarding where one is in relation tp the next step. And that is, so far, the task. Do not jump too much. It would effect you. It would prevent you from something else.

May Ripps: I have continued the task this week and I found that it was different again in that as the week progressed, I became more interested in trying to do it. Also, when you cut it to fifteen minutes, my first reaction was, the first few days, was that I was happy that I had to just spend fifteen minutes instead of the half hour. And as the week went on, my feeling and wat I tried to do x changed because I decided, as it came towrads Saturday, that I was concerned with the time more that I was concerned with what I was trying to achieve. And then, on Saturday, I decided there was something that I wanted that was more important that the time it took to do it. And I felt that it was right for me then to stay with it until I achieved something. And on Sunday then, I did have a different kind of experience where I reached a point of, afeter a period of say, taking a breath and trying to collect myself, a feeling of a certain solidness of something that I came to in myself. It was very very pronounced. In fact, when I opened my eyes, what I found seemed very thin by comparison. Sunday night then it went a little differently in that it seemed that I was able to carry the feeling of this solidness or a more unified feeling into the fact that I opened my eyes I married it along with me.

Mr. Nyland: Were you happy?

May: Was I happy on Sunday? (continued next page)

I remember Sunday very particularly because I felt I came to something about myself and what I was trying to do and what I wanted and what was important and everything seemed to relate much more.

Mr. Nyland: When you say, "I have a body", are you happy?

May: I have a feeling yes. I know why I have a body. I had a feeling of using it.

Mr. Nyland: When you wake up in the morning, are you glad to wake up?

May: Some mornings. Sometimes.

Mr. Nyland: Are you already in a state where you say, "I am glad I I know about work"?

May: I am in a state where it is important to me and where I realize...

Mr. Nyland: I am talking about gladness. I am not talking about...

May: I have felt that way before.

Mr. Nyland: I mean at the present time.

May: I have not come to that state again, no.

Mr. Nyland: Do you think that kind of a state is desireable?

May: Yes I do.

Mr Nyland: Pray for it. Try to remember it. Try to remember how it was. Try to see if you could not, some how or other, introduce it in yourself and then, with that, you will feel that the opportunity is there and it is for you; that you can use it and that also you ought to. If you look at someone else and you say to yourself, you do not say it aloud, "You know, so and so, I am very favored. I know something that you do not know at all. You poor unconscious being, that if you only knew what I motivates me. If you only knew what I know, because everything that you know, I know and besides that, I know something else: How to become conscious" If you can say that for yourself almost as if you then have an advantage; as if, in that sense, it is permissibke to pity someone. Because for yourself the realization

of that what you, at the present time, can know, can do, can feel, how you, at the present time, can be and that this opportunity exists for you so then, in all truth, you can say, "Thank Guddjieff. Thank you." You take his picture, You say, "Thank you my dear man for having existed, for being there for me, poor me. Who am I? And still, I know. Something in me can be made alive. Something in me can anser to that what I know is human and should become super human, if you wish. That what could be the outgrowth of that what is really man. For me, it is as an opportunity and I do not know how it happened. You know, many times such sayings maybe they can produce certain feelings. Alright? then one takes it a little lighter and says, "Ah, really, this is me." Do the task again., this week.

May:How long?

Mr. Nyland:Fifteen minutes.

May: End after fifteen minutes, regardless?

Mr. Nyland:Yes, alright? Good.

Susanne Smith: You said many times about the only way to get to emotions is thru the body. And, from the way you have described it, it sounds like controlling the emotion.

Mr. Nyland:No, it is not controlling. It is first cutting off the emotion Make the three centers function independantly of each other, or rather, to break the connections between them. You see, this is the first step. When I observe, when I become aware of my physical body with my mind and I want to be impartial regarding that, I caanot allow my emotions to play a part. And it is at that time that I cut off the relationship between my emotional center and my physical body.

Sue:The purpose being?

Mr. Nyland:The purpose being first to have the three centers function independantly of each other, under the guidance from something which

says, "Observe." You see? Again the Magnetic Center, something, the beginning of I, has to be introduced in the problem of work on oneself. So when the command is given to the mind to observe the body, it has to come from somewhere. And the thoughts I wish to wake up, produces in the mind a condition of sending energy towards the body to observe that. And then, at the same time, intellectually, I say, "Be impartial." This intellectual command is reflected in my body; that whenever I feel I intellectulally say, "Do not feel. Take the body as it is." So that gradually I emphasize the Is-ness of my body as against the feeling which I alos register. And the more concentrated I am in the acceptance of my body as it is, it is an intellectual process pasrtly, the more I cut off the relationship between my feeling and the body.

Sue: What I am interested in is the body....

Mr. Nyland: I know but I am interested in telling you what to do first. When one knows this, when it can function independalty, then upon the command or your I, you can go back towards your feeling. Then you can allow your feeling to have an expression in your body. And since you know now what it is to have the body independant of the feeling, you can recognize the feeling by the condition inwhich the body is as you find it. And this time, looking at it impartially. That is, one looks at the condtion of ones body impartially, altho it is caused by a feeling. This way I establish a road between my body and feeling because it corresponds. From that I recieve understanding of my feeling in my head. Think about it a little bit because it is avery interesting question. It is a good question. And it is sometimes very difficult to see how can I reach my feeling because I am so used to assume that I reach it. And the reason I am not clear about it is that I take my body and I use it as an expression of certain feelings and then I say, "It is my feeling."

Sue:"aht you just said you ended by saying," Gain an undertsaning of my feeling in my mind." What I am interested in also is gaining more understanding in my feelings.

Mr. Nyland:That is again another step. You see, when I first know what ~~xxxx~~ my feelings are, then I can build yp my feelings in a different way. For instance, if I can have a method of being aware of my physical body, and it is clear to me what is meant by impartiality, I can then afford to use the same method in observing my feelings and also impartially. But, you remember, many times I have warned against that because it is extremely difficult to be impartial about a feeling when both are, or rather, have to do with the same kind of a subject. But, when I once know what is meant by impartiality regarding mt body, I can then,with ~~my~~ my mind now being developed, having that faculty of objectivity, I can now apply it to another kind of an object. That object, now happens to be my feelings. Then I start to understand my feelings in, not only what they are, but the possibilities of development.

Sue:Let me be sure I understand. Say for instance I am angry. Are you suggesting that I try first to sense my body and....

Mr. Nyland:No. The nager is peproduced in a state, in a physical state of ones body. I am angry, you know. Whatever my phsycial body does is now under observation of my mind. It registers the condition of my body and accepts it. But not with the idea that it is anger, but that it is the result of anger. With other words, I become impartial to the ~~xxxx~~ state without disliking because I mae dislike ahger but I do not want to dislike the state in whibh I am. I want to accept it as it is. I want to see it as it is. So, this is the first step of separating my anger as feeling from the manifestation in my body. You see? I leave alone, for the time being, that I want to obsevre me angry feeling.

Sue:Then what was the second?

Mr. Nyland:The seco d is that I remain aware and now as I am angry, my body starts to express this angry feeling in some form that I now trace it as coming from abger but I remain aware. So, the awareness os extended to only the statement of fact that my angry feeling created a state in my body.

Sue: ??

Mr. Nyland: I am linking up the word angry with the state of my body without feeling that I should not have been that way or something else. You see, I have got to get rid of anything that I believe in that ought to be changed. This is always the tremendous difficulty. I classify, I like it, I dislike, I want to have it, I want to improve myself, all these things belong to ordinary life. And it takes a lo ng time before I really get free from such idea that U can accpet myself as I am. And it is still that kind of process that, as I say, will take such a long time that even if much of it is already, let's call it, under control at times. Someitmes I say, "My God, I didnot realize it still could effect me that much." You know?

Lou Castagno: I think you spoke about this before. Could you define again the difference between ordinary will and real will?

Mr. Nyland: My ordinary will is very often based on desire of my body. If I have a will, as far as my mind is concerned or my emotions, usually they are expressed also in an activity so that I say, "I will this and I will that" it means I will do. And this is the expression of will in ordinary life. I call it wishes if my body. It has a certain standing and it belongs to ordinary life and it is perfectly legitimate. There is nothing against it only I do not want to mix it yp with another kind of a will where I say, "I will be awake tomorrow morning," and I am not. What I started to sat at the foundation about the

different reason for a person to become interested in work: All of that has to do with a lack of will reagrding any one of them. I say, when I am not the same, "I am not dependable." When I have many 'I's", my will does not help me. When I say, "I wihs I could become like God", my will does not help me. When I say, "I want to grow but into three bodies", my will does not helo me. You see, my will has only a limited power. It belongs to this level. And, within this level, it is very useful because there are many things that I will on Earth which I can do. I even can say, "I make an idea my God and I will it" and I can do it at the expense probably of many other things. There is no question about it. If I say certain things are wrong and I beliebe honestly that they are wrong, I say. "I will not do it any more." and many times I can be quite successful. I can say. "I said something to you. I really do not mean it. I will not do it anymore." And then it comes up again and I bite my tongue. So, my will is quite strong. And, for the purposes of Earth, I think it is quite sifficient. I think if we have stronger willed people, we would live in a much more selfish world. I think it is very happy that a lot of people are weak. At least we have a chnace to experiment with them without any malice and without any particular hurt. But I think, in that way, we strengthen our will when we know how weak we are.

GoU: Real will?

Mr. Hyland: No, ordinary life. I am not talking as yet about real will. Real will is the result of a decision which is permanent; it has to be permanent regarding work. That is, when work has then a place in me, that I get up iwht it, I go to bed with it, I dream, I have it during the day, I never forget. I am, regarding thw wish to work, always the same. whenever it happens to come to my mind, I work. I will never find an excuse. I will always see what I have to see, without wishing it to be different. I will accept it. All of this belongs to a

condition of work inwhich I then exercise a will and I can only do it when it is oermanent. When it is temporary, a little today, a little bit tomorrow, I have no will. I have only a will at the meoment when I wake up. I have a will to survive but since it is only mental, it is not much.

The continuation and the multiplication of moments of work, the intensification of energu, the duration, all of that adds up to a certain quantity of that kind of energy expressed in the form of a wash which is deposited in me and at the time when I start drawing on it, it is then permanent. It is the bank balance which has to be five hundred or a thousand dollars. Before I reach it, I have to pay interest to the bank. It is a simple thing. After I have reached this deposit limit, I have a will. Afetr I have developed in the possibility of griwth reagrding work, Do Re Mi, and I have passed Fa, I have a will in Sol La Si. I do not have it in Do Re Mi. I just have a desire, a wish, sometimes very fervant, but, nevertheless it is possibile to eliminate it. It is possible that I lose it. It is something that Ouspensky calls temporary. Man number four is temporary regarding man number five. Man number six-temporary. He can fall back again to Do. Reagrding number seven, he never falls back again to six. So, my will has to do with crossing the threshhold of consciousness. If I am more than fifty percent conscious, and not ih the question of time, but in the amoung of energy available which is coming from impressions. It is an entirely different measure. It has nothing to do with time at all. It has to do with the intensity of life. It has to do with taking in impressions consciousle, that is, being in a conscious state and not unconscious. And there is an equilibrium between them which is not fifty-fifty. It may even be ten percent conscious and ninety percent unconscious. But still, I could be permanent. It is

a question that is determined for oneself ny oneslef only. It is something inwhich I say, "I have a will and at times I know I have not." At times I say, "I have a will"and I also find out I do not have it. I cannot change this. I cannot immediately say"I have a will one hundred percent". This particular acquisition of will is also subject to what I call twilight stages. But when it is permanent, and I start calling it will, it belongs to the area of consciousness. It may not belong to the Si Do of intellectual body. It may not belong to that whole triangle but it is above the line. You understand ?

Lou:This is nothing that one can employ in making an effort?

Mr. Nyland: The effort is that at that one moment you have a will. At one moment when you fuse all of you and you are presetn to it, you are God. Do not let's make a mistake about it. God can be on Earth. It would be idiotic to say that I never will reach God. I must haveg for the continuation of work, a foretaste of what it is to be God. When I am one, I am God. I have no further interest in saying that that God bvlongs to the planetary or the sun level. It is a vertical line extending to infinity. And at that moment, then I Am. I lose it and I have not interest in the height of the vertical line because I may be almost anywhere and, at the same time, I am fed by that what is extending vertically, This very fact of its verticalness makes it dufferent from a horizontal line. And the point at which it starts, that is, the crossing point from which it starts to operate, is the point that is the link with infinity. In the onness of my body, everythi g that was component past has disappeared. It has a characteristic of oneness. One ness is God. Multipude, ~~multi~~ multiplication, a lot of human beings, is not God. It is spread around. It is only in this one intentional effort, under the guidance of that what is I, belonging to the three which have become one, which then are in the two, the starting point of a new

octave. You see, this fusion process if a very important one. I do not want to talk too much about it because it would confuse you. it is actually fundamental, such a fundamental pronciple. First the fusion of the three component parts inder the influence of I. Then the fusion of I with the three component parts into one. That in intself having the power to develop further up the scale.

Both are exothermic processes. The process that is endothermic, that requires heat is the process of becoming one when I say, "I am all there". Then there is nothing else. That requirws concentartion in ordinary life. It is also a form of oneness. But it is not exotherm. Exotherm means it gives off heat. Endotherm means it takes up heat. The fusion in ordinary life requires heat, concentartion, attention. The fusion in conscious life requires nothing than only the proper comdition like Martna, Spirna and Okina; when they are ready to unite, they unite. This means they are ready to go over into another state of oneness under the influence of I directiong it. Therefore, that what then is produced is energy, feeding I. This is the exotherm part. With this energy, I and It become fused into one which is God, Do and a new scale of development. Do not let's theorize too much. Sometimes it helps, I know that. But we have talked about work tonight. We have talked about...

How is it Mary?

Mary: Not very good.

Mr. Nyland: But you try. Keep on trying. Put money in the bank. Sometime it will be like a savings account but do it right; the right kind of dollar.

So, goodnight everybody. See you next week.